

7: Joest--62 [3]
116, 765

E-5

(no date) 1882

Formosan Aborigines
Chin-hoan

If one of the inhabitants of a Chinwan village has been killed, the entire village is in mourning; no one may make a loud noise and there is fasting throughout the village.

16: Müller--231 [4]
116, 765

U-3

(no date) 1910

Formosan Aborigines

After the funeral it is customary that the family does not go out for some time. They do not wear any ornaments. The Tsarisen, Paiwan, and Pyuma aborigines even wear mourning apparel.

18: Kakyo--70 [2]
116, 593, 765

E-2

(no date) 1899

Formosan Aborigines

Within the family peace and harmony reign. Even when the parents live together with their children and other relatives, there is no friction. When one member of a Formosan aborigine family dies, he is lamented by the family and solemnly buried, and for a certain length of time no one leaves the house.

19: Guérin and Bernard--562 [3]
116, 765

G-3 (ca. 1866) 1868

Formosan Aborigines

Among the savages, mourning consists of weeping and fasting. These manifestations of sorrow are regulated according to a precise ritual, and they vary according to the status of the deceased and the relationship of the survivors.

25: Plaut--59 [3]
116, 582, 602, 736, 765

U-4

(no date) 1903

Formosan Aborigines

Blood relationship operates as follows:

1. Members of the three classes are not allowed to marry one another;
2. needy members of the three classes, that is widows and orphans, must be fed by the other members;
3. among the Tsarisen, Spayowan and Puyuma, the members of the three classes have to mourn the death of any one of their group. "